PERFECTION AND PEACE:

Delivered in a SERMON By *THO. FULLER* B.D.

LONDON

Printed by *Roger Norton* for *John Williams* at the Crown in S. *Pauls* Church-yard, 1653.

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TO

The Honoble and truly Religious

GEORGE BERKELEY

Sole Son and Heir to the Right Honourable GEORGE Lord BERKELEY, &c.

SIR,

When I look on the Creſt *of your ancient* Arms, (A Mitre powdered wth Croſſes) *I read therein an abridgment*

of the Devotion *of thoſe darker dayes*: *the* Mitre *ſhewing your Anceſtors* actions *in* Peace; *the* Croſs, *their* atchievements *in the* Holy War: *the* Mitre, *their doings at home*; *the* Croſs, *their darings abroad.*

Yea I fancie to my ſelf each ancient Lord Berkly, *like one of the* Iſraelites *at the* walling *of* Jeruſalem, *Neh.*4.17. With a Trowel in one hand, and a Sword in the other. *We alwayes find him either fighting or founding, either in a Battel or at the building of ſome* Religious Fabrick, *as* (*beſides others*) *the intire* Abbey *at* Briſtol, (*afterwards converted into a* Cathedral)

Cathedral) *was solely founded by one of that* Family.

This was the Devotion of those dayes, wherein the world knew no better, and scarce any other. Since the Reformation, your Noble House *hath not had less heat for having more light. Your Charity hath not been extinguished, but regulated, not drained dry, but derived in righter channels; and flowing with a clearer stream free from the* mud *of* superstition.

As for your particular, that your ancient Crest *is worthily born by you, the* Mitre *speaking you a* Patron *of Learning; the* Crosses, *a* Practicer *of Religion. Qualities*

which

which encouraged me to present this small Treatise unto you.

Acceptance is more then it can expect, pardon being as much as it doth deserve, being so long in coming, so short when come. But because it had its first Being *by your Command, it hopes to have its* well-being *by your Countenance.*

Should I desire so many Lords *of your* Family *hereafter, as heretofore have flourished in a direct line, by desiring a particular Happiness to your House, I should wish a general mischief to mankind; that men should live so many years in* sin *&* sorrow *before the coming of the necessary and comfortable day*

of

of Judgment. *My prayer therefore shall be, That the lustre of your* House *may continue with the* lasting *of the World, (so long as God will permit the badness thereof) in that honourable Equipage of your Ancestors: May Perfection here, and Peace hereafter light on you, your vertuous Lady, and hopeful issue; which is the daily desire of*

Your Honours

most bounden Servant

THO. FULLER.

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PERFECTION AND PEACE.

PSAL. 37. 37.

Mark the Perfect, behold the Upright; for the end of that man is Peace.

THIS and the 73. *Pſalm* are of the ſame ſubject, wherein *David* endeavours to cure an Epidemical diſeaſe, with which the beſt Saints and ſervants of God are often diſtempered: Obſerve in this *Diſeaſe*, the *nature*, *danger*, *cauſe* and *cure* thereof.

The *Nature*, namely fretting fits of the ſoul, at the conſideration of the conſtant peace, plenty and proſperity of wicked men.

The *Danger* thereof, It cauſeth the Conſumption of the ſpirit, and is deſtructive to the health of the ſoul. Yea, when this diſeaſe comes to the *Paroxiſm*, the height and heat thereof, it becometh diſhonourable to God; aſperſing and be-libelling him, as if he wanted Goodneſs, and would not; or Power, and could not; or Juſtice, and doth not order matters better then they are.

The *Cauſe* thereof it proceedeth from a double defect in men:

1 Want of *Faith* to truſt in God.

2 Want of *Patience* to wait on God.

This is the reaſon why the practice of theſe two graces is ſo often inculcated by *David* in this Pſalm.

The *Cure* thereof: *David* applyes many Cordials, (for leſs then Cordials will not do the deed) ſeeing by his own confeſſion, *Pſ.* 73.21. *His heart was grieved* with his fretting fits. We will onely inſtance on the two laſt.

One is a ſerious conſideration, *ver.* 35 of the ſhort pleaſure and certain pain of the wicked. It was a good prayer of a *good man*, *Lord keep me from a temporal heaven here, and an eternal hell*

hell hereafter. True it is, *Pſalm* 73.4. that to the wicked, *there are no bands in their death:* and no wonder, when they have all bands after death.

The ſecond is a ſtudious obſervation of the *perfect Mans* condition, who though meeting with many *intermediate* broils and brunts, and bickerings in this life: yet all at laſt winds up with him in a comfortable cloſe, and happy concluſion, *Mark the Perfect, behold the Upright, for the end of that man is peace.*

Obſerve in the words two general parts:

1 The *deſcription of the Dead.*

2 The *direction to the Living.*

In the *deſcription of the Dead,* we have two particulars:

1 What he was. A practicer of Perfection and Uprightneſs.

2 What he is. A poſſeſſour of a peaceable end.

In the *direction to the Living* we have an invitation, or rather an injunction to mark and behold.

1 What was done by the man, when living: his Holineſs.

2 What was done to the man, when dead: his Happineſs.

This our Sermon being now preached in the juncture of the old and new Year: What

better ſubject to end the old, then to ſpeak of the deſcription of the dead? What fitter matter to begin the new, then to treat of the direction to the living? *Mark the Perfect, behold the Upright: for the end of that man is peace.*

Before we enter on the words, it will be a charitable work to reconcile the ſeeming variance betwixt the two Tranſlations: I mean that which is commonly prefixed at the beginning, and what is conſtantly inſerted in the middle of our Bibles.

The Old Tranſlation.

Keep innocency, and take heed unto the thing that is right, for that ſhall bring a man peace at the laſt.

The New Tranſlation.

Mark the Perfect man, and behold the Upright, for the end of that man is peace.

See here a vaſt difference betwixt the divers rendring of the words: *If the Trumpet,* 1 Cor. 14. 8. *give an uncertain ſound, who ſhall be prepared for the battel?* But where ſhall the unlearned, though honeſt hearted Reader diſpoſe

diſpoſe of his belief and practice, when there be ſuch irreconcileable differences in the *Tranſlation* of Gods Word.

I anſwer, the ſeeming difference ariſeth from the latitude of the *Hebrew* words, ſo extenſive in their ſignification: for *Shemor* which in my text is tranſlated, *Mark*, according to the firſt and moſt frequent acception thereof: ſignifieth alſo in a ſecondary ſenſe, to *Keep, ſeeing thoſe things which we mark, we alſo keep, at the leaſt for ſome ſhort time in our memorie.* The ſame may be ſaid, that the word *Behold*, in my Text, is rendered in the *Old Tranſlation, take heed*, ſeeing the *Hebrew* wil bear both: *Tham* and *Jaſchar*, moſt commonly and conſtantly denote the *Concrete, Perfect, Upright, Righteous*, and *Innocent:* But ſometimes ſignifieth the abſtract alſo, Perfection, Uprightneſs, Innocencie Let not therefore the two Tranſlations fall out, for they are *Brethren*, and both the *ſons* of the ſame *Parent*, the *Original:* Though give me leave to ſay the youngeſt *child* is moſt like the *father*, and the neweſt *Tranſlation* herein, moſt naturally expreſſeth the ſenſe of the *Hebrew.*

Let none cavil that ſuch laxity in the *Hebrew* words occaſions uncertainty in the meaning of the *Scripture*: For God on purpoſe uſes ſuch words importing ſeveral ſenſes;

ſes; not to diſtract our heads, but dilate our hearts, and to make us *Rechoboh*, *Room* for our practice in the full extent thereof, *Pſal.* 119. 92. *Thy commandement is exceeding broad*, and is penned in words and phraſes, acceptive of ſeveral ſenſes, but all excellent for us to practice: So that both Tranſlations may be happily compounded in our endeavours, *Mark the perfect, keep innocency, and behold the upright, and take heed to the thing that is right; for the end of that man is peace*: and that ſhall bring a man peace at the laſt.

Begin we with the deſcription of the dead, *Perfect*, and what is a good Comment thereon, *Upright*.

Object. It is impoſſible this world ſhould afford a *perfect man*. What ſaith *David*, Pſal. 14. 2. *The Lord looked down from Heaven upon the children of men, to ſee if there were any that did underſtand and ſeek after God. They are all gone aſide, they are altogether become filthy, there is none that doth good, no not one.* But what ſaith *Solomon*, Eccleſ. 2. 12. *For what can the man do, who commeth after the King, even that which hath been done already.* But what ſhall he do that cometh after the *King of Heaven*? can *Subjects* hope that their diſcoveries will be clearer then their *Soveraigns*? ſhall man *living* on *earth* ſee more then God *looking* from *Heaven*

ven? he could not meet with *one good*, where then ſhall we mark a *perfect man?*

Anſw. *David* in the place alledged, deſcribes the general corruption *ad prævaricationem* of all mankind by nature; in the latitude whereof we confeſs the perfect man in my Text was involved. As all Metals when they are firſt taken out of the earth, have much droſs and oar, but by art and induſtrie may afterwards be refined: ſo the man in my text was equally evil with all others by nature, till defecated by grace, and by Gods goodneſs refined to ſuch a height of puritie as in ſome degree will endure the touch, and become *perfect.*

In a fourfold reſpect may a ſervant of God be pronounced Perfect in this life.

1 *Comparatively*, in reference to wicked men, who have not the leaſt degree or deſire of goodneſs in them. Meaſure a ſervant of God by ſuch a dwarf, and he will ſeem a proper perſon, yea, comparatively perfect.

2 *Intentionally:* The drift, ſcope, and purpoſe of ſuch a mans life, is to deſire perfection, which his deſires are ſeconded with all the ſtrength of his weak endeavours: He draweth his bow with all his might, and Perfection is the mark he aimeth at, though too often his hand ſhakes, his bow ſtarts, and his arrow miſſes.

3 *Inchoatively:* We have here the *beginning* and the *earneſt* as of the Spirit, 2 *Cor.* 1. 22. So of all ſpiritual graces, expecting the full (not *payment*, becauſe a meer *gift*, but) *receipt* of the reſt hereafter. In this world we are a *perfecting*, and in the next, *Heb.* 12. 23. *we ſhall come to the ſpirits of juſt men made perfect.*

But blame me not, Beloved, if I be brief in theſe three kinds of Perfections, rather touching then landing at them, in our diſcourſe; ſeeing I am partly affraid, partly aſhamed to lay too much ſtreſs and weight on ſuch ſlight and ſlender foundations. I haſten with all convenient ſpeed to the fourth, which one is worth all the reſt. A ſervant of God in this life is perfect.

4 *Imputatively*: Chriſts perfections through Gods mercy being imputed unto him. If I be worſted in my *front*, and beaten in my *main Battel*, I am ſure I can ſafely *retreat* to this my invincible *Reer*: In the agonie of temptation we muſt quit *comparative perfection.*

Alaſs, Relation is rather a *ſhadow* then a *ſubſtance*: quit *intentional perfection*, being conſcious to our ſelves how oft our actions croſs our intentions. Quit *inchoative perfection*; for whileſt a ſervant of God compareth the little goodneſs

goodneſs he hath with that great proportion which by Gods law he ought to have, he conceiveth thereof as the pious Jews did of the Foundation of the ſecond Temple, *Haggai* 2. 3. *Is it not in your eyes in compariſon of it as nothing?* But ſtick we may and muſt to *imputative perfection*, which indeed is Gods act, cloathing us with the *Righteouſneſs of Jeſus Chriſt.*

This is the reaſon the Saints are unwilling to own any other *perfection:* for though God *Job* 1.1. is pleaſed to ſtile *Job* a *perfect man*, yet ſee what he ſaith of himſelf, *Iob* 9.20. *If I ſay that I am perfect, it ſhall alſo prove me perverſe.* God might ſay it, *Iob* durſt not for fear of pride and preſumption. Indeed *Noah* is the firſt perſon, who is pronounced *perfect* in *Scripture*, *Gen.*6.9. But mark I pray what went in the verſe before: *But Noah found grace in the eyes of the Lord.* Not that his *finding grace* is to be confined to his particular preſervation from the Deluge, (which was but one branch or ſprig of Gods grace unto him.) But his whole perſon was by Gods goodneſs accepted of, *Noahs* perfection more conſiſting in that acceptance then his own amiableneſs, approved not ſo much becauſe God found goodneſs in *Noah*, but becauſe *Noah* found grace in God.

Come

Come we now in the deſcription of the Dead, to *what he is*, *The end of that man is peace.*

Object. Some will object that daily experience confutes the truth of this Doctrine, what more uſual then to ſee Gods ſervants toſſed, tumbled, tortured, tormented, often ending their painful lives with ſhameful deaths. *Cuſhi* being demanded by *David* to give an account of *Abſaloms* condition, 2 *Sam.* 18. 32. made this mannerly and politique return: *The enemies of my Lord the King, and all that riſe up againſt thee to do thee hurt, be as that young man is.*

But ſome will ſay, if this be a *peaceable end*, to lead an afflicted life, and have an ignominious death, may the enemies of God and all goodneſs, the infringers of our Laws and Liberties, the haters of Learning and Religion, the deſtroyers of Unity and Order, have their ſouls ſurfet of ſuch a *peaceable end.*

Reſp. In anſwer hereunto we muſt make uſe of our Saviours diſtinction, the ſame for ſubſtance and effect, though in words there be variation thereof. Being taxed by *Pilate* for treaſon againſt *Cæſar*; he pleaded for himſelf, *Joh.* 18. 36. *My kingdom is not of this world:* So ſay we, to ſalve all objections, our *peace*

that

that is the *peace* in our Text, (and God make it *ours*, not only to treat and hear, but partake thereof,) *is not of this world*, consisteth not in temporal or corporal prosperity; but is of a more high and heavenly nature. Indeed this *peace* is *in* this world, but not *of* this world; begun here in the calm of a clear and quiet conscience, and finished hereafter in the Haven of endless happiness. When the *man* in my Text, becomes perfectly *perfect*, he shall then become *perfectly peaceable.*

However we may see that sometimes (I say not alwayes) God sets a signal character of his favour on some of his servants, enjoying at their end a generall calm, and universal tranquillity towards all to whom they are related. Amongst the many priviledges of Saints reckoned up *Job* 5. none more remarkable then that verse 23. *For the Stones of the field shall be at league with thee, and the beasts of the field shall be at peace with thee.* Have we here a *Dichotomy* of all wicked men, or a sorting of them all into two sides.

Some are *Stones*, like *Nabal* 1 *Sam.* 25.37. stupid, sottish, senseless; no Rhetorick with its expanded hand, no Logick with its contracted fist, no Scripture, no reason, no practice, no precedent can make any impression upon them, so that the best of men may

may even deſpair to get their good will. Well the way to do it, and procure a perfect peace with them, is to pleaſe God.

Others are *beaſts* like the *Cretians*, *Tit.* 1. 12. κακὰ θήρια, ſo fierce, ſo furious, ſo crafty, ſo cruel, no medling with them without danger. As the former could not conceive, ſo theſe will not abide any rational debate with them. The former were too low and ſilly, too much beneath: theſe high and haughty, too much above perſwaſion to peace; mention but the name thereof, and they *Pſal.* 112. *prepare themſelves to battel.*

The art then to make theſe friends with a man, is only this, to endeavour to pleaſe the high God of heaven; and then *Solomons* words will come to paſs, *Prov.* 16. 7. *When a mans wayes pleaſe the Lord, he maketh even his enemies to be at peace with him.*

It once came to paſs in *England* (and but *once* it came to paſs in *England*) namely, when * Sir *Thomas Moor* was *Lord Chancellor*, that the *Cryer* in *Chancery* being commanded to call the next *cauſe*, returned this anſwer, *there were no more cauſes to be heard.* Not that there was no more on the *file* for that day (which is ordinary and uſual) but, which is ſtrange, that then

* *See his life lately printed.*

then there was no more *ſutes* depending in the whole Court of *Chancery*, but that all ripened for Trial, were decided. Then was *Janus* his Temple ſhut clean throughout *England*, in Caſes betwixt *Plaintiff* and *Defendant*, relating to equity and conſcience. Whether this proceeded from the peaceableneſs of people in that age, not ſo quarrelſome and litigious as in ours: or from the goodneſs of the Judge, either, happy, privately to compound differences without any ſute; or dextrous, publickly to decide them with all expedition.

But when ſome good man hath lyen on his *death bed*, though having many ſutes in his life, all then are ended and compoſed. Call the *ſute* betwixt this man and his *God*, long ſince it is attoned, and both made friends in *Chriſt*. Cal the *ſute* betwixt this man and his *conſcience*, it is compremiſed, and both of them fully agreed. Cal the *ſute* betwixt this man and his *enemies*, *Stones* and *Beaſts*, it is compounded, and they at peace with him. Call the *ſute* betwixt this man and all other Creatures, it is taken up, and he and they fully reconciled. Thus I ſay ſometimes, not alwayes, God graceth ſome of his ſervants that they depart in an *univerſal peace*, a perſonal favour indulged to ſome ſelect Saints. But generally

nerally and univerſally all the true ſervants of God, whatever their outward condition be, go from *peace* to *peace*; from the firſt fruits of peace in their conſcience, to the full fruition thereof in heaven. *Mark the perfect, behold the upright: for the end of that man is peace.*

Come we now to the *direction of the Living*: *Mark the Perfect, behold the Upright.*

It is not ſaid, Gaze on the *Perfect*, Stare on the *Upright*, this men of themſelves are too *prone* to do without any bidding: nay, contrary to Gods poſitive command, *Heb.*10.33. *Whileſt ye were made a gazing ſtock by reproaches and afflictions.* And *David* in the perſon of Chriſt complains, *Pſal.*22.17. *they look and ſtare upon me*: partly with eyes of wonder, as on ſo many Monſters and Prodigies, 1 *Pet.*4.4. *Wherein they think it ſtrange that you run not with them to the ſame exceſs of Riot*: partly with the eyes of ſcorn, as on ſo many miſerable wretches. Indeed God and wicked men agree in this point, *that good men are not worthy to live here.* But upon different, yea, contrary accounts, God eſteems them *too good to live here*, *Heb.* 11.38. *Of whom the world was not worthy.* Wicked men conceive them *too bad to live here*, *Act.* 22, 22. *Away with*

with ſuch a fellow from off the earth, for it is not fit that he ſhould live. Which makes them to *behold the perfect and upright*, with ſcorn and contempt.

However *mark the Juſt, behold the Upright*, do it ſolemnly, do it ſeriouſly, not with a curſory look, fix thy ſight, and for ſome time; let it dwell on ſo eminent an Object. *Mark the perfect*, as a Schollar marks his copie to write after it. Then will it come to paſs with thee as with *Moſes*, *Exod.* 34. 29. He ſo long had ſeen the back-parts or Suburbs of Gods glory, that the *skin of his face ſhone*, guilded with the reflexion thereof. So thoſe who *mark the Perfect and behold the Upright*, not only with a *fore-caſt*, but chiefly with a *reflexed look*, cannot but be gainers thereby. For the godly, who, as S. *Paul* ſaith, *Phil.* 2.15. *ſhine as lights among a crooked and perverſe Nation in the world*, will make ſuch as effectually mark them, become like unto them, and ſhine accordingly. We ſee that ſuch who look on *Bleer-eyes*, have their own ſight infected therewith; and thoſe who diligently *mark*, and ſtedfaſtly faſten the eyes of their ſouls, on the *perfect* and *upright man*, will in proceſs of time, partake of their *perfection*.

Uſe. 1. It ſerveth to confute ſuch, who, though living long in this world, and converſing

ſing with varietie of perſons, yet mark and obſerve nothing at all. If a privy inſpection might be made into the Diaries and Journals of ſuch mens lives, how would they be found filled with empty cyphers, whoſe total ſum amounts to juſt *nothing*. When Meſſengers and Trumpeters come into the Caſtles and Garriſons of their enemies, commonly they are brought *blindfolded*, that they may make no dangerous diſcoveries to report to their Party at their return. What out of Policie is done to them, that many out of idleneſs and ignorance do to themſelves, mask and hood-wink their ſouls, do take notice of nothing in their paſſage through this world.

Others mark but only ſuch things which are not remarkable. *Dina* marks, but what? *Gen.*34.1. *The fancie-ful faſhions of the daughters of Canaan:* and we maygenerally obſerve, that all obſervations follow the humour of the Obſervers, ſo that what vice or vertue in him is predominant, plainly appears in their diſcoveries. The Covetous man marks, but whom? thoſe who are rich and wealthy. The ambitious man, but whom? thoſe that are high and honourable. The laſcivious man marks, but whom? ſuch as are beautiful and wanton: few there be of *Davids* devout diſpoſition, who *mark the Perfect, behold*

the

the Upright; for the end of that man is peace.

2. *Vſe.* Let all who deſire this peaceable end, labour whileſt living to liſt themſelves in the number of thoſe who are *perfect* and *upright.*

King *Ahaaz* coming to *Damaſcus*, was ſo highly affected with an Idolatrous *Altar* which he there beheld, that he needs would have that Original Copyed out, 2 *King.* 16. 10. And the like made at *Jeruſalem*, according to *the faſhion of it, and all the workmanſhip thereof.* Fool, to preferre the pattern of the infernal pit, before the pattern in the Mount. But this his prophane action will afford us a pious application.

You that have marked the Juſt and beheld the Upright, ought to be affected with the piety of his life, cannot but be contented with the peaceableneſs of his *end.* This therefore do; Such who are pleaſed with the pattern of his *perfection* and *uprightneſs*, go home, and raiſe the like fabrick, erect the like ſtructure for all conſiderable particulars in your own ſoul.

Vain and wicked was the wiſh of *Balaam*, *Numb.* 23. 10. *Let me dye the death of the righteous, and let my laſt end be like his.* He would *commence per ſaltum*, take the Degree of Happineſs, without that of Holineſs; like thoſe

who will live *Papists*, that they may *sin* the more freely; and dye *Protestants*, that they may be *saved* the more certainly. But know that it is an impossibility to graft a peaceable death upon any other stock, but that of a pious life.

3. *Use.* Let it retrench our censuring of the final estate of those whom we know led godly lives, and we see had shameful deaths. Let us expound what seems doubtful at their death, by what was clear in their life. A true conclusion may sometimes be inferred from false premises: but from true premises the conclusion must ever be true. Possibly a good life in the next world, may follow a bad one in this; namely, where (though late) sincere repentance interposeth. But most certain and necessary it is, that a good life here must be crowned with a good condition hereafter. What then though *John Baptist* lost his head by *Herods* cruelty, he still *held his head* in the *Apostles* phrase, *Col.*2.19. By a lively faith continuing his dependance on, and deriving life and comfort from Jesus Christ, in which respect he may be said to have dyed in peace.

There is a sharp and bitter passage in *Scripture*, *Luk.*9.23. And yet if the same be sweetned with a word or two in my Text, it may not only easily be swallowed, but also will certainly

certainly be digeſted into wholſome nouriſhment: the words are theſe, *and let him take up his Croſs daily and follow me.* His Croſs; ſome will ſay, I could comfortably comport my ſelf to carry ſuch a mans Croſs, his is a ſlight, a light, and eaſie; mine a high, a huge and heavy Croſs. Oh but children muſt not be chooſers of that rod wherewith they are to be corrected; that is to be let alone unto the diſcretion of their father. Men may fit cloaths, but God doth fit Croſſes for our backs: no Croſs will pleaſe him for thee to take up, but *thy Croſs*, only that which his providence hath made thee the proprietarie thereof. Well take it up, on this aſſurance, that the *end thereof ſhall be peace.*

Take up thy Croſs. Is it not enough that I be paſſive, and patiently carry it when it is laid upon me? What a Tyranny is this for me to *croſs my ſelf* by *taking up my own croſs*? But God will have it ſo, thou *muſt take it up*: that is, Firſt thou muſt freely confeſs that nothing hath befaln thee by chance or fortune, but by Gods all-ordering Providence. Secondly, Thou muſt acknowledge that all afflictions impoſed upon thee, are the juſt puniſhment of thy ſins deſerved by thee; if inflicted more heavily, ſeeing all things is mercy which is on this ſide of hel fire. This it is to *take up thy croſs*

do it willingly, *for it will be peace at the laſt.*

The laſt is the worſt word, *Daily.* Not that God every day ſends us a new affliction, but he requires that every day we ſhould put on a habit of *patience*, to undergo whatſoever croſs is laid upon us. This I conceive to be *Davids* meaning, *Pſal.* 73. 14. *and chaſtened every morning. Daily*, ſuperſtitious Fryers never eſteem themſelves ready till they have put on their Crucifix, and religious Proteſtants muſt never accompt themſelves ready till they have put on their croſs.

The Papiſts have beſprinkled their Calendar with many *feſtivals*, having no foundation in *Scripture*, or ancient Church Hiſtory. One day they call the *Exaltation of the Croſs*, which is *May* 3. another the *Invention of the Croſs*, which is *September* 14. But we muſt know there is one day of the *Croſs* more, *Day* which continueth from the beginning to the end of the year, namely, the *Aſſumption of the Croſs*; every one muſt take it up daily, do it, & do it willingly, for the *end thereof wil be peace.*

And yet there is a fourth thing remaining in the Text, when we have took up our Croſs we muſt follow Chriſt: it is not enough to take it up, and then ſtand ſtill, as if ſuffering gave us a *ſuperſedeas* for doing; but God at the ſame time will have our *hands*, *back*, and *feet*

of

of our *ſoul* exerciſed; *hands* to take up, *back* to bear our *Croſs*, and *feet* to follow him; and happy it is for us, though we cannot go the ſame pace, if we go the ſame *path* with our *Saviour*; for the end thereof will be peace.

O the amiableneſs of the word *Peace*! oh the extenſiveneſs of the word *End*! *Peace*? what can be finer *ware*? *End*? what can be larger *meaſure*?

The amiableneſs of Peace, eſpecially to us, who ſo long have prayed for it, and payed for it, and ſought for it, and fought for it, and yet as yet in *England* have not attained it. For the *Tragœdy* of our war is not ended, but the *ſcene* thereof removed, and the Element only altered from *earth* unto *water*. Surely had we practiſed *Davids* precept, *Pſal.*34. 14. *Eſchew evil and do good, ſeek peace and enſue it*, before this time we had obtained our deſire. It is to be feared we have been too earneſt proſecutors of the laſt, and too ſlow performers of the firſt part of the verſe: great have been our deſires, but ſmall our deeds for peace. Had we *eſchewed evil and done good*, God ere this time, would have crowned our wiſhes with the fruition of peace.

The Marriners *Act.* 27. 30. (men skilful to ſhift for themſelves at Sea) had a private project for their own ſafety, namely, to quit their crazie

crazie ſhip, (with the ſouldiers and paſſengers therein,) and ſecretly to convey themſelves into the boat. But their deſign miſcarried being diſcovered by S. *Paul* to the ſouldiers, *who cut the ropes of the boat, and let her fall off.*

All men ought to have a publick ſpirit for the general good of our Nation, the ſucceſs where of we leave to the al-managing providence of the God of heaven and earth. But I hope it wil be no treaſon againſt our State, and I am ſure it wil be ſafe for us, who are but private perſons to provide for the ſecuring of our ſouls, and to build a little Cock-boat, or ſmal Veſſel of a *quiet conſcience* in our own *hearts*; thereby to eſcape to the Haven of our own Happineſs? We wiſh well to the great *Ship* of our whole Nation, and will never deſert it ſo, but that our beſt prayers and deſires ſhall go with it. But however providence ſhall diſpoſe thereof we will ſtick to the petty Pinnace of Peace in our own conſciences. Sure I am, no ſouldiers ſhall be able to cut the *Cables*, I mean no forcible impreſſion from *without*, ſhall diſturb or diſcompoſe the peace which is within us.

O the extenſiveneſs of the word *End*! It is like the widows oyl, 2 *King.* 4.6. Which multiplyed to fill the number and bigneſs of all Veſſels brought unto it, ſo here bring dayes weeks, months, years, myriads, millions of years,

years end will fill them all, yet it ſelf is never filled, as being the endleſs end of eternity.

We will conclude all with a paſſage of *Columbus*, when he firſt went to make diſcoverie of the new world. Long time had he ſailed and ſeen nothing but Sea, inſomuch as the men and Marriners with him begun to mutiny reſolving to go no further, but return home again. Here *Columbus* with good words and fair language pacified them for the preſent, perſwading them to ſail forward for one month more. That month elapſed, he overintreated them to hold out but 3 weeks longer: that three weeks expired, he humbly and heartily ſued unto them, that for his ſake they would ſail on but 3 dayes more, promiſing to comply with the Reſolutions of returning, in caſe that within thoſe 3 dayes, no encouragement to their contrary was diſcovered. Before the ending whereof they deſcryed *fire*, which was to them a demonſtration that it was not ſubjected on water, and wch invited them for the finding out of thoſe *Iſlands*, whereby others afterwards diſcovered the whole *Continent*.

Whileſt we live here below in our bodies, and ſail towards another world in our ſouls and deſires, we muſt expect to meet with much diſturbance in our diſtempered paſſi-

ons:

ons: yea, such as sometimes in the hour of *temptation* will amount to a *mutiny*; and much dishearten us when *tost* with the *tempest* of afflictions we can *make no land*, discover no hope of *happiness*. It must then be our work to still and *calm* our *passions*, perswading them to persevere, and patiently to proceed though little hope appear for the present. Not that with *Columbus* we should indent with our souls to expect any set-time of years, months or dayes, (this were *unlawful*, and with the wicked, *Psal.* 78.41. *To limit the Holy One of Israel*) but *indefinitely* without any notation of time: Let us till on our souls by degrees, a *while*, a *little while*, yet a *very little while* to depend on God, and go on in goodness. Then at last a *pillar of fire*, a comfortable light of a conscience cleared through the blood and merits of Christ will appear unto us, not only contenting us for the present, but directing us for the future to that bliss and happiness enjoyed by the Subject of my Text, *Mark the Perfect, behold the Upright; for the end of that man is Peace.* AMEN.

FINIS.

PAg. 7. l. 4. for *ad prævaricationem* r. and prevarication, p. 12. l. 5. for θήειος, r. θήεια.